

18
The Scripture Doctrine of the Resur-
rection, as it stood before the Law
in the Books of Genesis and Job fur-
ther asserted.

IN TWO
SERMONS

Preached before the

UNIVERSITY

OF

OXFORD,

AT

St. Mary's, July 25, and Nov. 21. 1736.

By HENRY FELTON D.D. Principal of
Edmund Hall, Rector of *Berwic* in *Elmet*, and
Chaplain to his Grace the Duke of *Rutland*.

— λέγει τοίνυν ὁ Θεὸς πρὸς τὸν Μωϋσῆν. Εἰδὼ ὁ Θεὸς Ἀβραάμ & Ἰσαὰκ καὶ
Ἰακώβ. — Δεῖ τοίνυν ὑφίστασθαι καὶ Ἀβραάμ, καὶ Ἰσαὰκ & Ἰακώβ, ὅταν
Θεὸς ᾖ Θεός.

Εἰρήν ᾗ αὐτοὺς ἀεὶ καὶ ἰσὺς λέγουσιν. Εἰ καὶ διέφυγον ἐλπίς — ἀνὴρ ᾗ τιλδο-
τήσας ὥστε; ποῶν ᾗ βροτὸς ἐκείν ἰσὺς; — μὴ τὸ εἰπεῖν ἱστορηματικῶς,
ποῶν ᾗ βροτὸς ἐκείν ἰσὺς; λέγει, — εἰ καὶ γὰρ ἀποβλήναι ἀνθρώπου, ζήσεται καὶ
εὐχὴς λέγει, ὑπομείναι ἕως αὐτοῦ πάλιν γίνωμαι. S. Cyr. Hierosym. Ar-
chiep. Catechesis XVIII. p. 264, 266. Ed. Mill. Ep. Manapien.

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ERRATA.

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for are *r.* an.

To His GRACE

J O H N

Duke of *Rutland*, &c.

His most Honoured

LORD and PATRON.

These Two DISCOURSES,
As a small MONUMENT
Of GRATITUDE and DUTY,
In ACKNOWLEDGMENT
Of the many FAVOURS
Conferred upon him,
Are most humbly
DEDICATED and INSCRIBED

By His GRACES

most devoted Servant

and Chaplain

H. FELTON.

TO THE HONOURABLE
 LORDS OF THE
 HOUSE OF COMMONS
 IN PARLIAMENT ASSEMBLED
 SHeweth
 That the Petitioners
 the said LORDS OF THE
 HOUSE OF COMMONS
 Of the said Petitioners
 Confessed and
 And most humbly
 Prayed and inserted
 IN THE GRACES
 most devoted servant
 and Captain
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P R E F A C E.

I N These Researches into the Scripture Doctrine of the Resurrection, as it stood before Moses, and independent of the Law, we have discovered many Traces of an Original Revelation continued from the FALL to the FLOOD, and from the FLOOD to the DISPERSION, tho' I have not directly pointed at any Period, to which it did extend.

This Evidence of an Original Revelation furnisheth a sufficient Answer to those petulant and importunate Pretences, that Reason is sufficient, and that Revelation is not Necessary, because, if Reason be not sufficient, Nine hundred and ninety nine parts of Mankind in a thousand wanted a sufficient Guide, for 4000 Years together, and that five parts out of six do still want a sufficient Guide to direct them in their Duty.

This I have formerly answered at large in the Preface to eight Sermons in Vindication of the CHRISTIAN Faith published about five Years ago. I will

will only add that it is hard to say, whether this Heavy Peice of Blasphemous Stupidity, with which Infidels great and small have of late Years loaded their Pages bewrayeth most their Malice or their Ignorance? Whatever Reason be in itself, It hath not been in the Exercise of it a Sufficient Guide: How far Revelation hath been assistant to Reason, I will leave even those unequitable Judges to determine: Revelation hath helped even them to argue in their Way; and the first Debasement of Reason was the Neglect and Corruption of Revelation.

Twice Revelation hath been Universal: The Loss of it was owing to the Wickedness of Men, and it had continued Universal, had Mankind suffered it to have been Effectual. Sufficient it ever was, tho' not Effectual. But this is no Objection to the Revelation itself, nor to the GIVER of it. Reason their boasted Reason however Sufficient, is not Effectual, and whatever can be objected to the Actual Sufficiency of Reason, may at the same time be pleaded in Defence of Revelation.

What I have advanced concerning Job and his Writings is in some respects conjectural, nor shall I think myself concerned to support as certain, what I have only offered as Probable.

As to the Interpretations, They being founded on Common Rules and Common Sense will stand, and the Knowledge of a Resurrection is proved, however the Book is expounded, for the Figurative Sense is ever raised upon the Literal Meaning of the Words,

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*I shall, I hope, in a little time by GOD's Help
complete what I have further to publish upon this
Subject. The Period under the Law I shall endea-
vour to comprize in one Discourse, and That under
the Gospel in Another.*

I shall I hope, in a little time by GOD'S
mercies, when I have further to publish upon this
subject. The Person, under the name I find in the
text to compare in our Discourse, and I do not mean
the Gospel in another.

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St. MATT. XXII, 29.

*Jesus answered and said unto them,
Ye do err, not knowing the Scri-
ptures, nor the Power of GOD.*

FROM these Words I have undertaken to propose the *Scripture Doctrine* of the *Resurrection*, as we find it delivered first in the *Old Testament*, and afterwards in the *New*. In the *Old Testament* according to the *several Periods* of Time, as it stood *before the Law* and *under the Law*: In the *New*, as it *Now* stands in the *Gospel*.

I have accordingly considered *this Doctrine*, as it stood *before the Law*, until this Declaration of GOD to *Moses* at the *Bush*, of which this Declaration, and the Like unto it, made long before, are the Original and standing Proof.

The *next Period* is *that under the Law*; But, before I proceed to this Division, it may be proper to produce some *Collateral Evidence* of the same Truth, as we find it in the *Scriptures* either *Antecedent* to *Moses*, or *Independent* of the *Law*.

We have already seen that *this Doctrine* was known as high, as *Adam*, when a *Redeemer* was promised, and he was received into the *Covenant of Grace* stipulated and assured by the *Oath*

of GOD: From *Adam* It descended to *Abel* and afterwards from *Seth* to *Noah*, who in blessing *Shem* useth this peculiar Compellation, (a) *Blessed be the Lord GOD of Shem*. This is the first time, we meet with this Title; and as it ever is an Assurance of Eternal Life and Happiness to those, who have the *LORD* for their *GOD*, All, that could possibly be implied and promised in that gracious Name, was at that time Universally known, and continued to be known as long, as the true Knowledge of GOD and his Religion was preserved; But as the Knowledge of GOD was soon corrupted and impaired, the Knowledge of all the great Articles of Religion, those especially, which related to another Life, were impaired and corrupted also. It was preserved longest in the Line of *Shem*, and among all his Descendants in the Family of *Eber*, till at last it was in a manner confined to the Seed of *Jacob*, and there also it had been lost, had not GOD of his great Mercy, and in his own due Time revealed Himself unto *Moses*: By Him we are informed, how *this Doctrine* was known from the Beginning, and preserved to all Future Ages.

It must be confessed, that the first Notices of this Doctrine are to us, at this Distance, taken by themselves short and obscure; but we are mistaken, if we imagine, that the great Points concerning the Redemption of Mankind were as obscure to *Adam*, and *Noah*, as they would *Now* appear, without any further Light, to us. The whole Gospel was originally comprised in that single Promise of the *Woman's Seed*, and in the

(a) Gen. IX, 26.

Names of *Jehovah Elohim*, that glorious TRINITY of Divine Persons in Eternal Unity of Essence bound by Oath to perform it: All after Declarations and Transactions of GOD with Mankind were only so many further Steps, and Assurances toward the Performance, and so many Circumstances, moreover of Time, Place, Family, and Manner relating to the Birth and Life, and Death and Resurrection of this *promised Seed*, to point Him out, to ascertain, and prove Him to the World.

Thus the Revelation was at first in more general Terms, afterwards it grew more particular and Express. Like the Head of some mighty River, It appeared small and narrow at its Rise, but the Stream enlargeth, as thro' *Moses* and the *Prophets* it rolleth along, till at last it is fulfilled in the *Woman's Seed*: And Now from Henceforth, as from a new Spring and *Ara* it keepeth its Course, till *Faith* shall be swallowed up in *Vision*, and itself absorbed in the vast *Ocean* of *Eternity*: We borrow our Light indeed from the *subsequent* Revelations, or rather from the *Completion* of them; But we cannot discern by this borrowed Light, how clear the *Promise of the Woman's Seed* appeared to *Adam*, and his *Posterity*: And for the *Doctrine* of the *Resurrection* in particular, how dark and imperfect soever, We may imagine, It appeared to *them* because It seemeth so to *us* if we look no further, than the Original Promise of the Woman's Seed, it is no more an Argument against the World's having had the Knowledge of it from the Beginniug, than it is an Argument, that the World never had the true

Knowledge of GOD, because it was so soon lost and defaced almost over all the Earth. But since our Blessed Saviour did, after so many Ages past, recur to this Ancient Declaration, *I am the GOD of Abraham*, for a Proof of the *Resurrection*, I do most firmly conclude, that this Appellation was a Proof and Assurance of it from the Beginning.

We have great Reason to believe, that *Religion* with regard both to our Duty in *this* World, and Condition in the *Next* was once sufficiently known. Our Adversarys with great Clamour contend, that *it ought to have been so*, as if because *it is not*, and *hath not been always so*, therefore *it never was so*; but we with greater Reason, even with their own Reasonings joyned to the Sacred History do find, that *What*, they say, *ought to have been*, *hath actually been the Case*: And we have this further Evidence of it in all the Regions upon Earth, where any Sense of *Religion* hath been observed: The *Original Grace* and *Promise* are still legible in the *ancient Rites* and *Mythology*, which, how various soever in Emblem and Expression, are *all manifestly founded* upon; and do all *terminate* in an Expectation of a *Redeemer*, and the *Restitution* of Human Nature. In all Quarters of the World we may still follow the Prints and Traces of the *Creation* and *Fall*, and *Redemption* of Mankind; and it is a Confirmation, (a Demonstration rather) that the History of *Moses* is the *very Truth*, since all their *Errors* are therein corrected, and What in other Nations was preserved in imperfect Resemblances, and a depraved *Tradition*, by *Moses* is truly, tho' very briefly, recorded: It is ever agreeable to

to the Divine Goodness to give Mankind the Knowledge of his Laws so far, as He requireth their Assent and Obedience: But there is no Obligation even from our Notions of the Justice and Goodness of GOD to keep up this Knowledge in all Parts and in every Nation of the World, any more, than there is any Obligation from the same Attributes to preserve Mankind from running into all manner of Sin, and Violence. The World before the *Flood* had in all Probability lost the Knowledge of GOD and their Duty: In the Family of *Noah* alone *true Religion*, at least the *Practice* of it, was preserved: And after the *Flood*, the Knowledge of It was *once more*, as it had been from the Beginning, *Universal*: The Wonder is, that It should so soon, even during the Life of *Noah*, and long before the Death of *Shem* begin to be so far defaced, that It was hardly preserved, even in the Line of *Eber* without a Mixture of *Idolatry*; and had it not pleased GOD to call *Abraham*, It had been utterly lost and buried in the Diabolical Rites, and most filthy Corruptions, which overwhelmed both the Worship and Manners of Men.

Yet herein is the Providence of GOD most singular and adorable for ever, that during all the time, the Kingdom of Darkness prevailed, the only *Notices* throughout all those Dominions, that the *true Religion* had been *once* known in the World were to be traced and discovered, as we observed, in those very *Perversions* and *Corruptions* of It: As *Superstition* is an Evidence of *true Religion*, or as *Error* is an Argument of *Truth*, and every *Obliquity* supposeth the *Rectitude* of its Rule! What.

Whatever was necessary therefore had been revealed in that Measure and Degree, wherein it was so; But if Men will fall from the Knowledge of GOD, and Obedience to his Laws, He is not obliged constantly to interpose: They, who neglect the Light, and the Means afforded them, are justly suffered to fall into Darknes; and how *Excusable* and *Innocent* soever *Error* hath been represented, yet Millions for their *Errors* shall be condemned; For according to the Apostle, (and what He asserts is the Voice of Reason) They who are ignorant of what may be known of GOD, and so fall into *Idolatry*, and *Sin*, *These (a) are without Excuse*. And Those among us, who reject the *Word* of GOD, are much more inexcusable: Lo, These are the Men, who at once *despise Believers* and *reproach their MAKER*: These are They, who stupidly denying all Revelation, are yet the First and Loudest to utter their *Hellish Blasphemies* against the *most High* for not having given, and continued an *Universal Revelation* from the Beginning: In Fact, we see, they are mistaken, and how very unreasonable and impudent their Clamours are, that *Revelation* is not yet, even *Now Universal*, we may learn from *themselves* alone, who are a flagrant Instance to how *little Purpose* a *Revelation* is given, where Men are so *ill disposed* to receive it.

But GOD hath not been wanting: The *Revelation* hath been *Twice*, we are sure, *Universal*, and considering the *few* Generations from *Noah* to *Moses*, It might in a very Natural and Easy

(a) Rom. I, 20.

Descent have continued so till *Then*. The Universal Corruption of Mankind first reduced the *Extent* of it, while it was preserved in one chosen People, after it was lost in all the World besides. They were set up for a *Light* and an *Ensign* to the *Nations* round them, to whom the Inhabitants of all the Earth might repair for Knowledge and Instruction in their Duty: They were separated indeed from all other Nations, that they might not be swallowed up, and lost in the general Corruption; but no Man was excluded from Them, who was willing to joyn himself unto Them.

The *Distinction* then is very just between the *Universal Revelation before the Law*, and the *Particular Revelation under the Law*: The former I have considered so far, as it regardeth the *Resurrection of the Dead*, and have deduced the Knowledge, which the Holy Line had of it from *Adam thro' Noah unto Moses*: I did not insist indeed on the *Translation* of (a) *Enoch* any further, than as a *Type*, and some Adumbration, as it were, of a *Resurrection*, tho' it is highly Probable, that as (b) *Enoch* prophesied of the *Judgment* to come, he might also speak of the *Resurrection of the Dead*: Nor in the *Times* after the *Flood* did I mention the visible *Assumption* of *Elijah*, because that will fall under the next *Period*: in the mean while it may be considered, as an *Exemplification* of *Enoch's* being taken by GOD, and translated in his *Body* as well as *Soul* to Heaven.

But in the *Times* after the *Flood* I shall now more at large produce what I rather hinted at

(a) Gen. IV, 24. (b) Jude 14, 15.

than

than insisted upon in my last Discourse, and that is the *Evidence* arising from this *Title* and *Style* of GOD, as we find it in *other* Places, than the *Book* of *Exodus*, and *those* I have already taken some *Notice* of.

In this repartition therefore we cannot pass by the Name, by which (a) *Eliezer* the Servant of *Abraham* so often calleth upon the LORD, O LORD GOD of my Master *Abraham*. This sheweth, that the *Style* was well known in the Family of *Abraham*, and that to call upon the LORD under such a *Style* and *Title*, was at that Time, as well as Afterwards a *Religious Form* of *Invocation*, by which *Holy Men* of old expressed their *Faith* in the *Promises* of GOD to their *Fathers*; and especially their Belief of a *Resurrection*, which was particularly taught and assured under that *Compellation* throughout the Sacred Writings from the Beginning to the End; For the GOD of *Shem* is the GOD of *Abraham* also: The great *Creator* and *Redeemer* of the World: the *Possessor* of *Heaven* and *Earth*!

In my last Discourse I did but just take Notice of the Knowledge, which, we may well conclude, remained in the House of *Laban* the Syrian, the Grandson of *Nahor* *Abraham's* Brother, in that he useth the same sacred Language with *Jacob* his Kinsman, and calleth upon the GOD of *Abraham*, and the GOD of *Nahor* to witness between them.

This calling upon the GOD of *Nahor*, is, as I find by *Commentators*, supposed to be calling upon a *False* GOD, or an *Idol*, which *Nahor* had

(a) Gen. XXIV.

set up, or which his Children *Bethuel*, and *Laban* had chosen for their GOD, their Guardian, and Deliverer. Farther also I find, that a *certain Combination* of Writers in their *Eleventh* Peice of *Universal History* have not only fallen into the same Opinion, but have moreover from this very Passage endeavoured to account for the *Origin* of *Idolatry*. One Answer will serve both the *Commentators*, and the *Compilers*.

I. First it doth not appear, whether this *Nahor* were the Father, or the Son of *Terah*: the Grandfather, or the Brother of *Abraham*; for *Laban* might intend his own Grandfather *Abraham's* Brother, or more remotely he might intend *Nahor* the Grandfather of *Abraham*: supposing the *first*, it doth not appear, that *Nahor* the Grandfather of *Laban*, however he might begin to degenerate into *Idolatry* by making *Tephim*, *Images*, or *Idols*, had ever set up another GOD in *Opposition* to the GOD of his Brother *Abraham*: supposing the *last*, it is still more improbable, that *Nahor* the Grandfather of *Abraham* had set up another GOD in *Opposition* to the GOD of *Shem* and *Eber*. The GOD of *Abraham* therefore and the GOD of *Nahor* is not two, but is the *One living and true GOD*, So that from this Passage we cannot trace the *Origin* of *Idolatry*.

II. It is certain, that *Laban* Himself, however in other respects an *Idolater*, was still a Worshipper of the true GOD: the GOD of *Abraham*, the GOD of *Shem*, even the GOD of *their Fathers*. This I collect from the Devout Address of *Laban* to *Abraham's* Servant. (a) *Come in thou Blessed*

(a) Gen. XXIV, 31.

of the LORD. Now the LORD is the Same, whom the *Servant* calleth so often, *The LORD GOD of my Master Abraham*. This also we may conclude from the Answer of *Bethuel* and *Laban* to the Man, upon his demanding *Rebecca* in Marriage for his Master's Son. (a) *The thing proceedeth of the LORD: Take her, and let her be thy Master's Son's Wife, as the LORD hath spoken.*

III. Thirdly I would observe, that the GOD of *Abraham*, and the GOD of *Nabor*, whom *Laban* invoceth for a *Witness* between them on the Behalf of his *Daughters* is one and the same GOD, whom he calleth (b) the GOD of their [his *Daughters*] Father: that is the GOD of their great Ancestor *Shem*, or their Common Ancestor *Nabor*, if we read [their Father] or the GOD of all their Progenitors, if we read [their Fathers.] But the *Syriac* Version termeth Him *the GOD of our Fathers*. According to the *Arabic* He is the GOD of *their Fathers*: and the *Æthiopic* expressly calleth Him *the GOD of Abraham*. *The GOD of Abraham, and the GOD of Nabor judge between us, even the GOD of Abraham*. Who is by this *Emphasis*, more strongly declared to be the GOD of *Nabor* also. By the GOD of *their Father* then, it is plain, that *Laban* meaneth either the GOD of their Father *Shem*, if we read in the *Singular* Number, or the GOD of their Fathers *Abraham* and *Nabor*, and of all their Progenitors, if we read in the *Plural*.

IV. Fourthly I would observe, that when God in his last Commands to the Children of *Israel* by the Mouth of *Joshuah* chargeth their Fathers with

(a) Gen. XXIV, 50. (b) Gen. XXXI, 53.

Idolatry, He instanceth only in (a) *Terah* by Name, *the Father of Abraham* and *the Father of Nachor*. As therefore the Father of *Abraham* and the Father of *Nachor* is the *same* Person, in like manner by parity both of Reason and Expression, the GOD of *Abraham*, and the GOD of *Nachor* is the *same* GOD. It is plain that *Nachor* the *Father* of *Terah* was an *Idolater*, as well as *Nachor* the *Son*: otherwise *Terah* could not have been named by way of Instance and put in *Apposition* with [their Fathers:] For *Apposition* hath respect to Things *before*, as well in *Time*, as in *Construction*; And altho' These were Idolaters, we may conclude nevertheless, that Idolatry had an higher Original, and whenever it began, we are not to look for the Beginning of it in the Person of *Nachor* the Brother of *Abraham*, nor yet in the Person of *Nachor* the Father of *Terah*.

For surely it is not probable, that Idolatry should begin among the Descendants of *Shem*: We may (I think) with greater Certainty look for the Origin of it among *Ham*, and his *Posterity*. The Children of *Shem*, and particularly the Family of *Eber* were most probably the very *last*, that took the Infection, and being Corrupted, *they* were at *that* time an *Argument* rather of the *Universality* than of the *Origin* of *Idolatry*.

The next Collateral Evidence of a Resurrection *Before*, or at least *independent* of the *Law* is the *Book of Job*, which may most fitly be interposed in this *Interval* between the *Death* of the

(a) Josh. XXIV, 2, 15.

Patriarchs, and the *Giving* of the *Law*. For whether He was a *Stranger* to the House of *Israel* or not, We do not find, that He was *acquainted* either with the *History* or the *Law* of *Moses*, from whence it is generally agreed that He was neither descended of *Abraham*, nor born after the Time of *Moses*. Some, as we may find, have supposed, that He was a Grandson of *Esau*, and that He lived about the time, that *Joseph* was Governour of *Aegypt*, and then indeed he may be reckoned among the Descendants of *Abraham*, and to have derived his Knowledge with his Descent. But as thro'out the Book both He and his Friends appear to be perfect *Strangers*, and utterly *unacquainted* with *Abraham* and his *Posterity*, we may with better reason suppose Him to have been more *remotely* descended from *Eber*, or any other of the Children of *Shem*, and then his Knowledge, as likewise the Knowledge of his three Friends and *Elihu*, must have been derived from the *Original Doctrine*, which remained with *Noah*, and from Him descended to his *Posterity*. If This be the Case, It is a good Argument for an *Original Revelation*, and the *Traditional Preservation* of it.

Now there are several Presumptions, that the Book of *Job* is not only *Elder* than *Moses*, but Ancient even to *Abraham* also. The first

I. Shall be taken from his *Age*. What *Age* he might be, when his Afflictions first fell upon him we cannot with any certainty determine; but as he had then three Sons, and seven Daughters grown up to the Estate of Manhood, we may well suppose him to have arrived toward

wards the middle Age of Man in those days, that is to threescore Years and upwards: *Job* did not reckon himself an old Man, or to have reached unto old Age, when all those Storms and Calamityes followed so fast upon him. (a) *Oh that I were as in Months past, As I was in the Days of my Youth, when my Children were about me.* The Months past were but a little time before, and it was not long after, when it pleased GOD to deliver him into the Power of *Satan* to try him still further even to the uttermost. So that as he may be supposed at this time to have been between three and fourscore Years, and less he could not be, This is near the same Mean and Proportion as thirty is now to ninety, and he might well call them the Days of his Youth; After this he lived one hundred and forty Years, and all the Days of *Job* were upon this Computation about two hundred and twenty Years, which Number coincides with the Age of Man from *Serug* to *Terah* inclusive.

II. That *Job* lived so early we have also this Ground further to presume; Forasmuch as *Job* was not infected with the Idolatry, which Then prevailed, as we find the Family of *Abraham* to have been; Idolatry seems, when he wrote, to have been but Young, and to have made no great Progress in those parts of the World, where he lived: We do not indeed read of any such Laws so very ancient, but it should seem, that the true Worship of GOD was even then established, and Idolatry, in the Judgment of *Job*, was a Capital Offence: a Crime of the highest Nature.

(b) *If I beheld the Sun, when it shined, or the Moon*

(a) *Job* XXIX, 2, 4, 5. (b) *Job* XXXI, 26, 27, 28.

walk-

walking in Brightness: And my Heart hath been secretly enticed, or my Mouth hath kissed my Hand: This also [were] an Iniquity [to be punished by] the Judge: For I should have denied the GOD, [that is] above.

III. Another Consideration is, that *Job* and his Friends do not only, *not* make Mention of *Abraham* and his Seed, but, what is more remarkable, they take Notice of no Transactions so late as *Abraham*, but refer up to *Adam* and the most ancient Occurrences, the *Creation*, the *Fall* and the *Flood* together with the *Redemption* of the World: All which Evidence I shall offer in a *Proper* Place, as some *Argument*, that *Job* was not *unacquainted* with the *Doctrine of a Resurrection* also.

It is objected indeed by a great (a) *Author* much conversant in the *Original* State and *Theory* of the World, that it is not very likely, that *Job* an *Arab* should have a clearer Knowledge of the *Resurrection* before the *Times* of *Moses* and the *Law*, than all the *Hebrews* and their *Prophets* in all after *Ages*.

But it is not said, He had a clearer View of this *Mystery*, only we may observe, that the more *Ancient* he was, the clearer was his View, as being placed nearer the Light and Purity of the *Original Revelation*: Whether he lived before *Moses*, or even before *Abraham* alters not the Case; It is plain, He derived not his Knowledge from the *Writings* of *Moses*, but from the same *Fountain* with *Abraham* and the *Patriarchs* upwards: We do not find, that *Abraham's* Knowledge rose

(a) Burnett de Statu Mortuor: 196.

from any *peculiar* Revelation to himself, but he derived it from the *Common* Doctrine delivered down in the Line of *Eber*; For the *Style*, in which the *Assurance* of a *Resurrection* is conveyed, was known, we see, to the House of *Bethuel* his Brother's Son, as well as to *Himself*; Nay it is from *Laban's* Profession, that we infer *Abraham's* Knowledge: From his Appeal to the *GOD* of their Fathers we argue that *Abraham* also was acquainted with this *Title*, and the *Doctrine* built upon it; for when it appeareth, that this *Title* was known unto *Laban*, we do easily conclude, that *Abraham* was no *Stranger* to it.

The Conclusion is therefore Wrong: *Abraham* was ignorant of the *Resurrection*, therefore *Job* did not know it: It ought to have been in the *Reverse*, *Job* was acquainted with it, therefore *Abraham* was not ignorant of it.

But be his Descent what it will, and whatever the Age, he lived in, this is certain, that He was a *Prophet*, as *Abraham* was, and therefore acquainted with the *Divine Will* in the general *Doctrines*, that had been revealed as well, as in any *special* Case, in which it should please *GOD* to declare his Pleasure.

That *Job* was a *Prophet*, besides the Argument from the *internal* Character of his Discourse, we have the Testimony of *GOD* Himself, so far, as *Prayer* and *Intercession* and *Offering Sacrifice* on the Behalf of others were any part of a *Prophets* Office. For as with regard to *Abraham*, *GOD* said unto *Abimelech*, (a) *Now therefore restore the Man his Wife, for he is a Prophet, and he shall pray for thee*

(a) Gen. XX, 7.

and

and thou shalt live: in like manner, the LORD said unto Eliphaz the Temanite, (a) My Wrath is kindled against thee, and against thy two Friends, for ye have not spoken of Me the Thing, that is Right, as my Servant Job hath. Therefore take unto you now seven Bullocks and seven Rams, and go to my Servant Job, and offer up for yourselves a Burnt-offering, and my Servant Job shall pray for you, for him will I accept: lest I deal with you after your Folly. Let Him have lived therefore in what Age soever, we may well conclude, that *This Holy Man, This Servant of GOD* was acquainted with all the great Points concerning the Redemption of the World, as It had then been revealed, upon the Covenant made with Adam in the Promise of the Woman's Seed.

So much for his Knowledge: The Manner of Expounding Him in another Point very fit to be settled, before we produce his Authority.

The Language of the Book is perfectly in the Eastern Manner: Throughout the Narrative and Conversation part It is Grave and Solemn, and Sententious: plain in Comparison, yet abounding in those Figures, and Redundancys so Familiar to the Eastern Climates; But in the more Poetical and Exalted Divisions It rises wonderfully Magnificent, and Sublime: In the last Chapters especially the Conceptions are so Grand and Majestic, so elevated above the highest Pitch of Human Imagination: The Expression of that Dignity, Strength and Beauty, far surpassing the Richest and Noblest Productions of the greatest Orators and Poets known to the most Ancient, or to Later Times, that here we meet with vast Va-

(a) Job XLII, 7, 8.

riety of the most lively and astonishing Instances of the Great, the Marvellous and Sublime, both in Thought and Diction; And when we read, or when we hear these Wonderful *Lines* recited, we must confess the *Sound to be more than Mortal, and the Voice, no other than the Voice of GOD!*

But even *This* its Superlative Excellence is made an *Objection*, and with regard to the *Weight* and *Authority* of the *Language* for settling and confirming any special Doctrine, the *Style* is thought by some of a more severe and *Critical Constitution* too dark and *Figurative*, and therefore not to be alleged in *Proof* of a *Resurrection*.

But surely the *Genius* and *Idiom* of any *Language* take not off from the *Truth* either of the *Narrations* or the *Doctrines* delivered in it: And notwithstanding the Exceptions of these cold and barren *Brains*, I see not, why *Faith* and *Facts* may not be declared in *warm* and *glowing* Words. In every Tongue Its *Idiom* is its true *Propriety*, and in the *richer* and more *Lofty* Languages *Luxuriences* and *Hyperboles* are only *just* and *natural* Expressions. As therefore *Matters of Fact* are not the *less* certain for being delivered in a *Pompous* and *Copious* Diction, neither is the *Doctrine* of the *Resurrection* the *less* certain, tho' it be clothed sometimes in more *Pompous*, sometimes in more *Figurative* and *Allusive* Terms. For the *sacred Truths* therein delivered are to be *Literally* understood, tho' *Figuratively* delivered. *expressed.*

This I think is the *right Key* for the *Language* of *this Book*. To understand it truly we must look for a *plain* meaning under *Figurative* Expressions; and where we cannot come at any *Mean-*

ing at all without stripping the Sentence of its Ornamental Dress, there we may be sure, the Literal Sense couched under those Figures is the true Sense: As on the other hand where the Literal is either Impossible or absurd, the plainest Words are to be Figuratively understood: The Rule is Easy, when either, or the Literal or the Figurative Sense is shocking one Way, the Words are to be taken and understood the Other; And, I believe, We may lay it down for a General Rule, that the best Sense is the truest Meaning.

But in *Contradiction* both to *Rule* and *Reason*, It is the Way of *those*, who are unwilling to see the *Evidence* of *this* or *any other* revealed Doctrine to *interpret* all those *Passages*, which deliver any thing more plainly concerning a *Resurrection* in a *Metaphorical* Sense of *Temporal Calamity and Felicity*: Thus several *Passages* in this Book of *Job*, which at some other time I shall allege, are set aside, and *expounded away*: In like manner the *Evidence*, which I shall hereafter produce from the *Psalms* and the *Prophets* is treated also.

In the mean time I will only return two or three short *Remarks* to all these *vain Efforts*, and *solemn Pretensions* against these *ancient Witnesses* of our *Faith*.

I. First we may observe once for all upon the Conduct of these equitable Judges, That they set aside the Authority of *Figurative* Language, because it is *Figurative*; and they give to plain and *Literal* Language a *Figurative* Interpretation, and then for the *same Reason* reject *That* also.

II. The Second Remark I would offer is, If the *Scriptures* speak of *Temporal* Misfortunes and
Deli-

Deliverance in the Terms of *Death* and a *Resurrection*, then the *Doctrine* of a *Resurrection* must have been well known, or the *Language* would have been *unintelligible*: And here in aid of the Rule a little before laid down I will add this Other. *All Words, that are used in a Figurative Sense must first be understood in a Literal*: that is we must first know the *proper Literal* meaning of a Word, before we can understand it in the *Sense* to which it is *transferred*. These Objectors therefore *prove* the Point, they would *deny*, For we must know, what is a *proper Resurrection* from *Death* and the *Grave*, before we can transfer the Word to an *Allusive Resurrection* from *Misery* and *Distress*.

III. Thirdly I would observe, that in the *Original* Language it was hardly possible to avoid *Figurative* Expressions: For with them the Tongue is a Language of *Things* rather than *Words*, and its very Letters are significant: It is not meerly an *Arbitrary* Sound, but a *Real Character*, and the *Name* of every *Creature* discovereth in some measure the *Distinguishing Property* of its *Nature*. All *Nature* is its *Book*, and its *Words* are formed upon the *Essences* of Things, and they had conveyed their *Primæval* Knowledge to their *Posterity*, had they not *rested in the Names*, and forgot the *Things*. Their *Wickedness* brought on their *Ignorance*, and their *Ignorance* their *Errors*: As our *LORD* said to the *Sadducees*, it may still be said to their *Posterity*, and to the whole People of the *Jews* also, *Ye do err, not knowing the Scriptures, nor the Power of GOD*; And in a *Christian* Country This will ever be one *distinguishing Mark* of an

Unbeliever, that his Infidelity beareth a just Proportion to his Knowledge, or in other Words: His Infidelity is great as is Knowledge his small, and his Ignorance is discovered by his Errors.

There is still another Rule for the right Interpretation of this Book, and that is justly to distinguish the several Arguments maintained in this Holy Conversation, and to mark out the main Truths, and Doctrines resulting from the whole. As the former Rules relate merely to the Diction, This relates more immediately to the Subject: In reading therefore this sacred Book, our Attention must be the greater, and our Care the more exact, to discern the Process in the several parts, as the connection is not evident to every Eye, nor the Way of arguing in the Form and Method of ordinary Conclusions.

Without descending too minutely into particulars, which would administer only to Obscurity and Confusion, It may be sufficient to observe, that after the *Historical part*, which may serve for an *Introduction*, this Book presently openeth into a *Conversation* held by Job and his Friends, upon the *Manner of God's Dealing with the Sons of Men* occasioned by the dreadful Calamitys inflicted on this Holy Man.

It is not necessary to distinguish the particular Manner, in which his *three Friends* do severally proceed in support of their Opinions, and Maintenance of their Charge against him: The Argument and Position, which they do all Three hold is the same: viz. *That GOD sent these Afflictions upon him for his Sins, that if he had not been a great Sinner, he had not been so grievously afflicted.* Job
in

in his Answers to them *maintaineth* his *Integrity* and *denieth* their *Position*: He sheweth, that in *this* World the *Wicked* are often *Prosperous*, and notwithstanding all his *Sufferings*, he placeth all his *Hope* and *Confidence* in the *Mercy* and *Goodness* of *GOD*: He expresseth the strongest Assurance, that all these *irregular* appearances of the *Miserys* of *Good* Men, and the *Prosperity* of *Wicked* Men in *this* World, will be *composed* and *adjusted* in *another*. He acknowledgeth himself so far a *Sinner*, as not to be able, *of* and *by* Himself *alone* to stand the *Just Judgment* of *GOD*, and yet he hath that *Confidence* in the *Divine Mercy*, that He is assured He shall be *justified* in the *End*. This his full *Trust* and *Confidence* he *buildeth* upon *Faith* in his *Redeemer*, who shall come at the *last* day to *Judgment*, when He shall see *Him* with those *very Eyes* upon his *Resurrection* from the *Dead*.

It will be enough just to mention *Elibu's* Argument, who putteth himself in the place of a *Daysman*, as it were, and *Moderator* between *Job* and his *Friends*. He disalloweth the *Position*, and *Reasonings* of the *three Friends*, and taxeth *Job* with *undutiful* and *irreverent* Behaviour towards *GOD*. He reproveth him for expostulating impatiently with his *Maker*, and not submitting meekly to his *Will*.

All of them agree in some *Common Points*, as the *Superintendency* of *Providence*, the *Resurrection* of the *Dead*, and the *Judgment* to come; For, in *Disputation* what none of them deny, *All* of them are *presumed* to *acknowledge*. The *Resurrection* particularly None of them gainsay, but all of them deliver several things, which serve to confirm it.

And

And from the whole *these three Points* also may be gathered. First from the *Introduction* in the two first Chapters. That there are *not two Supreme Independent PRINCIPLES One GOOD the Other EVIL, against the MANICHEES*. Secondly from the *Book* we learn, *that Man is not justified by his own Strength and Perfections and Merits, against the PELAGIANS*. Thirdly that *Man is justified by Faith thro' the Expiation and Atonement to be made by a Redeemer, against the SOCINIANS*. We are taught, that this *Redeemer shall stand at the last Day upon the Earth, when Job and all the Faithful Servants of GOD shall rise from the Dead with their own Bodys, and see Him, every one for Himself with his own Eyes*.

This is the *Doctrine*, and, this may serve for a general *Analysis* of the *Book*: In this *Light* the *Ancient Doctrine* may be discerned, and here we have the most perfect Draught of the *Primæval Religion* derived from *Adam*, and transmitted to the succeeding World by *Noah*. From hence the Mouths of foul Blasphemers may be stopped, who fear not to charge the Almighty with Cruelty, and Injustice for giving any *Revelation at all*, if He did not give it *from the Beginning*, and make it *Universal*, when He gave it. We see, that our *Almighty and most merciful Father* did *reveal* his Will, and restore Man to *Grace* from the *Beginning*: that this *Revelation* was *Universal* from *Adam* to *Noah*, and from *Noah* to his Sons, till *Infidelity*, and *Wickedness* and *Ignorance* broke the *Communication* between *Earth* and *Heaven*, and Men thro' their Lusts and Vanity turned their Eyes away from the Light, and

and sunk altogether into Darknes and Corruption.

For ourselves, I must beg leave in the *Conclusion* to enter this *just and necessary Plea*. That *we are possessed of, and do truly understand the Covenant of GOD in Christ from the first Promise of a Redeemer to the Finishing of our Redemption*: We are not altogether so much strangers to the Sacred Language, as we have of Late been represented, We do very well know the *Distinction* between our Redeemer the Purifier and the Covenant He hath established with us: It may sound like an hard *Catachresis* to substitute the Word [Purifier] in our Translation, wherever the Word [Covenant] occurreth; Whereas the Word [Covenant] may stand. and requires no stronger a Figure than an easy Metonymy either to apply or explain it: We praise the LORD our GOD and acknowledge with (a) Zacharias, that He hath visited and redeemed his People, as He spake by the Mouth of his Holy Prophets, which have been, since the World began: To perform the Mercy to our Fathers, and to remember his Holy Covenant: Even the Oath, which He sware to our Father Abraham.

Far be it from us therefore to (b) neglect this great Salvation, or to (c) count the Blood of the Covenant, wherewith we are sanctified ~~are~~ Unholy, or even a Common thing; but we think, that as long as Διαθήκη is the Title and Distinction of the New Testament the Word *Berith*, on which it is founded, may still keep its place in the *Old*, especially in those places where the *New Covenant* is spoken of, and its *Accomplishment* is promised and assured. (a) Luke I, 68, &c. (b) Hebr. II, 3. (c) X, 29.

I shall conclude therefore with this earnest Prayer to the *Father of the Spirits of all Flesh*, through Him that loved us, and gave Himself for us, and hath redeemed us unto GOD by his Blood, Even that the (a) GOD of Peace, which brought again from the Dead our LORD JESUS that great Shepherd of the Sheep through the Blood of the Everlasting Covenant, would make us perfect in every good Work to do his Will, that so, He may bring us also again from the Dead in a glorious Resurrection to Eternal Life.

Unto Him therefore, that sitteth upon the Throne, and to the Lamb, and to the Spirit, which speaketh unto the Churches, Be ascribed Blessing and Honour and Glory and Power: All Praise and Thanksgiving: Might Majesty and Dominion in all Churches of the Saints upon Earth, and in the Church Triumphant in Heaven for ever and Ever. Amen.

(a) Hebr. XIII, 20, 21.

JOB XIX, 25.

For I know that my Redeemer liveth.

The Context runs thus.

23. *Oh that my Words were now written, Oh that they were printed in a Book!*

24. *That they were graven with an Iron Pen, and Lead in the Rock for ever!*

25. *For I know, [that] my Redeemer liveth, and [that] He shall stand at the latter [Day] upon the Earth.*

26. *And [though] after my skin [Worms] destroy this [Body,] yet in my Flesh shall I see GOD:*

27. *Whom I shall see for my self, and mine Eyes shall behold, and not Another, [though] my Reins be consumed within me. Or (as) according to the Vulgate, It may be better rendred, -- And this my Hope laid up in my Bosom.*

HAVING proposed to consider the Doctrine of the Resurrection under three several Periods, as it stood Before the Law, Under

der the *Law*, and as it *Now* stands in the *Gospel*: In stating the Doctrine, as it stood *before the Law* after I had produced the Testimonys recorded by *Moses*, I proceeded, to consider some Collateral Evidence, Such, as is Antecedent to *Moses*, or however, Independent of the *Law*.

This I have deduced to the Time of *Job*, and have endeavoured to prepare the Way by some Necessary Observations both with respect to the Age, the Prophet may be thought to have lived in, and with regard to the Interpretation of the Book, which is entitled by his Name.

I shall not repeat what I have advanced upon those particulars, but proceed to the Testimony found in the Book itself concerning this great Article of our Faith; I have accordingly chosen these celebrated Words to build this Discourse upon, which, tho' they contain the clearest, yet are not the only Evidence; and therefore It may be neither unuseful, nor foreign to the Purpose, if we take a larger Compass, and thereby a fuller View of the Knowledge which *Job* and his Friends appear to have of the great Points relating to the *Primitive Religion* of the World founded in the Covenant of Grace upon the Fall of Man.

For all these Points serve to illustrate and confirm each other, and tho' we cannot say, They are properly the Subject, we have in View, yet as in some great and wonderful Poem, (Such as that Admirable Work designed and formed upon the Fall of Man) they rise, like so many Beautiful Episodes out of the Subject, and are to be regarded, as so many Arches and Pillars, which at the same time strengthen and adorn the Fabric.

I. First

I. First then we may observe, that *Job* and his Friends were acquainted with every Point recorded afterwards by *Moses* concerning the Creation, the Fall and Redemption of Man: that they had moreover a distant Knowledge at least of the Creation of Angels, and of the Fall of those, that kept not their first Habitation: All These serve to confirm their Knowledge of the Resurrection, and like perpetual Lamps properly disposed give Light thro' all the Gloom of Sin and Death to our Rising and Restoration to Life and to Light again: They make altogether One Beautiful and consistent System, exhibiting to us that Covenant of Grace and Mercy, which hath since, as the several Exigencys of the World required, been more largely, and particularly revealed. So that in the Course of this Sublime and Holy Conversation are unfolded the true Origin of Evil, the Depravation of Human Nature: The Restitution of Man to the Divine Favour, and Justification by Faith in a Redeemer thro' an Expiation and Atonement to be made for Sin, by so just and so clear an Evolution, as is alone sufficient, as was observed before, to overthrow at once the *Manichean*, the *Pelagian*, and *Socinian* Scheme, and to justify the Ways of GOD with Men.

II. I would observe, that these Points being only Incidentally mentioned, and neither Historically nor Doctrinally delivered furnish us with a peculiar Argument, that the Knowledge of them was in that Age common and Familiar, as the Knowledge of the *Gospel* Now is in a Christian Country; So long therefore we may conclude,

that the Original Revelation and Religion continued to be known, as indeed they never had been lost, but thro' the Degeneracy and Apostasie of Men.

III. Taking the Book of *Job* in this Light, It is Easy, Consistent, and Intelligible: Throw it out of this View, and all is dark and intricate, resembling more the Disceptations of the *Grecian* Sects in much later Ages, than that exalted Wisdom, which floweth from a more perfect Knowledge of the Creator, and the Dutys of his Creatures towards Him.

I shall beg leave therefore to present in a short and Transient View some of those many Points, which have not only a close and intimate Connection with each other, but afford great Light and Assurance to the Doctrine of the *Resurrection* also.

We will take them therefore in the following Order, and just mention, First

I. Some plain References and Allusions to the Fall of Angels.

Of this Kind is the Coming of *Satan* before the LORD, as recorded in the first and second Chapters; where the Account He giveth of Himself: his slanderous Detraction and Accusation of *Job*: his Hellish Cruelty and Malice exercised upon that Upright Man do plainly speak Him One of the Apostate and fallen Angels, and sufficiently declare, what Manner of Spirit He is.

In the fourth Chapter, there is a direct reference to the Fall of Angels, and so much the stronger, as *Eliphaz* declareth what he had heard

and seen in a Voice and Vision of the Night, when a Spirit passed before him, and an Image stood before his Eyes, and in the midst of a great Silence he heard a Voice saying, (a) *Shall Mortal Man be more just than GOD? Shall a Man be more pure than his Maker? Behold He put no Trust in his Servants; and his Angels He charged with Folly.* This he repeats in the fifteenth Chapter, where again he brings in Angels to humble the Pride of Man. (b) *Behold he putteth no Trust in his Saints, yea the Heavens are not clean in his Sight:* like unto the Expression of Bildad the Shuhite pursuing the same Comparison. (c) *Behold even to the Moon, and it shineth not: Yea the Stars are not pure in his Sight.* Stars in this Book being, as we shall see, a Title and Denomination of Angels.

II. The Creation of the World is also celebrated and declared in several Passages of this Admirable Book: In the ninth Chapter Job speaking of the Wonders both of Creation and Providence, doth greatly magnifie the Power of GOD, (d) *Which alone spreadeth out the Heavens, and treadeth upon the Waves of the Sea; Which maketh Arcturus Orion, and Pleiades and the Chambers of the South: Which doth great Things past finding out, and Wonders without Number.* Again in the twenty sixth Chapter, see how magnificently the Holy Man setteth forth, the Dread and Majesty of the Great CREATOR. (e) *Hell is naked before Him, and Destruction hath no Covering: He stretcheth out the North over the Empty place, and hangeth the Earth upon Nothing. -- The Pillars of Heaven trem-*

(a) v. 17, 18. (b) v. 15. (c) XXV, 5. (d) v. 8, 9, 10. (e) v. 6, 7, 11.

ble, and are astonished at his Reproof. -- (a) By his Spirit He hath garnished the Heavens, His Hand hath formed the crooked Serpent. Here I would observe, the Garniture of the Heavens may signify Angels as well as Stars; for so they are called by GOD Himself in that glorious Display, He maketh of his Almighty Power, at the Creation of the World. (b) *Where wast thou, when I laid the Foundations of the Earth? declare, if thou hast Understanding, Who hath laid the Measures thereof, if thou knowest? or who hath stretched the Line upon it? Whereupon are the Foundations thereof fastened? or who laid the Corner Stone thereof, when the Morning Stars sang together, and all the Sons of GOD shouted for Joy!* Of the Stars themselves this cannot be spoken, for the Stars were not as yet created, when the Foundations of the Earth were laid; Stars therefore are the Sons of GOD so called by this Reduplication, a Scheme of Speech proper and frequent in the Sacred Language, but most frequent in this Book of Job: This Exposition is confirmed and justified by the Words of GOD Himself in other places and upon other Occasions: The great Creator the LORD of Angels and of Men calleth Himself the (c) *Bright and Morning Star*. Under Him, that glorious Head! do shine the Apostles and Bishops of his Church, Each in his proper Sphere, and Succession correspondent to this Comparison and Communication of Names between Stars, and Angels. For, as Himself declares. -- (d) *The Seven Stars are the Angels of the Seven Churches*.

(a) XXVI, 13. (b) XXXVIII, 4, 5, 6. (c) Rev. XXII, 16. (d) I, 20.

As therefore Stars are an Appellation of good Angels called also the Sons of God; by the Serpent especially the crooked Serpent is designed more eminently that fallen and Apostate Spirit, who *with his (a) Tail drew into Rebellion and Perdition the third part of the Stars of Heaven*: Add to this, that *Lucifer* so called by the Prophet *Isaiah* is by him also called the Son of the Morning, to signify that glorious and exalted State, in which once he stood, and from which he fell. *(b) How art thou fallen from Heaven, O Lucifer, Son of the Morning!*

It is further observable, that the crooked Serpent here mentioned is by some Commentators expounded of a Star. For besides the Cogitation and Affinity of the Names, there is also a Consonancy and Congruity in the Thing. As the Punishment of the Serpent, the Instrument, the Devil made use of, consisted in a Debasement of its Nature, so we may well conceive the Devil to be more peculiarly punished, when of glorious *Saraph* he was debased into a crooked Serpent, and a Crawling Worm.

Some Parts of *Elibu's* Discourse relate also to the Creation of the World, but more to the Wonderful Administrations of Providence in the Government and Preservation of it. Such is the Whole Passage in the Conclusion of the thirty sixth, and all the thirty seventh Chapter, which I shall therefore rather refer to, than recite.

III. In this Book of *Job* we meet with many plain and convincing References to the Creation, and Fall, and Redemption of Man.

(a) Rev. XII, 4. (b) Is. XIV, 12.

I. For

I. For the Creation of Man, the Words of *Job* in the tenth Chapter are exprefs: The Words of the Pfalmist in the hundred and thirty ninth Pfalm are not more. (a) *Thy Hands have made me, and fashioned me together round about --- Thou hast made me as the Clay --- Thou hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews.* This for the Creation of the Body; for the Soul, or Spirit *Elihu* teacheth us. (b) *[There] is a Spirit in Man, and the Inspiration of the Almighty giveth them Understanding.* Here by Inspiration is not to be understood the Extraordinary Influx of the Holy Spirit; but the Ordinary Faculty of Reason infused into Man at his Creation, when as *Moses* recordeth it, the (c) *LORD GOD breathed into his Nostrils the Breath of Life, and Man became a living Soul.*

To the same Purpose speaking of Tyrannous Oppressors *Elihu* taxeth their bold Impiety. (d) *But none saith, where [is] GOD my Maker? Who giveth Songs in the Night? Who teacheth us more than the Beasts of the Earth and maketh us Wiser, then the Fowls of Heaven?* To crown all upon this Head we may hear GOD Himself demanding in the thirty eight Chapter. (e) *Who hath put Wisdom in the Inward parts? or who hath given Understanding to the Heart?* We may conclude therefore that the History of Man's Creation was not unknown to *Job* and his Friends, and confels with *Elihu*, (f) *That the LORD is our Maker, and that we are All the Work of his Hands.*

II. For the Fall of Man. This also is not

(a) 8, 9, 11. (b) XXXII, 8. (c) Gen. II, 7. (d) XXXV, 10, 11. (e) v. 36. (f) XXXVI, 3. XXXIV, 19.

obscurely signified in several places, which cannot be so well explained without referring to the Original Uprightness, and the subsequent Fall of Man. To this Purpose may be produced all those places, which speak of the Universal Depravity of Human Nature. In the fourteenth Chapter, where *Job* asketh, (a) *Who can bring a Clean [thing] out of an Unclean?* and his own Answer is, *Not one.* In the fifteenth *Eliphaz* likewise demands (b) *What is Man, that He should be clean? and [He] which is born of a Woman, that He should be righteous?* The same Question is put again by *Bildad the Shubite* (c) *How then can Man be justified with GOD? or how can He be clean, that is born of a Woman?*

There are several other Passages, which show, that *Job* knew also who was the Tempter, and who were the Tempted, and particularly that he was acquainted with the Sin and Fall of *Adam*. In the twenty sixth Chapter He speaketh of the Tempter under the Name of the crooked Serpent, who of an Angel became, as we have seen, a Devil, and brought Evil Natural and Moral, that is, Sin and Death into the World. In the twelfth Chapter He is displaying the Almighty Power of God, that Nothing is beyond the Reach, or without the Verge and Comprehension of it: and among other Enumerations he instanceth in This. (d) *With Him is Strength and Wisdom; The Deceived and the Deceiver are His.* This, tho' possibly in a languid Phlegmatic Sense it may be extended to All, that deceive and are deceived, is more properly to be understood in

(a) x. 4. (b) 14. (c) XXV. 4. (d) 16.

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a more

a more Emphatical Manner of the Grand Deceiver. For One Deceiver, more eminently and singularly Such, seems here to be pointed out, and the great Comfort from it is, that the LORD GOD is the Judge of them Both: to have Mercy on the seduced, and to condemn the Seducer for Ever.

The last Authority, which I shall bring upon this Head is the expresse mention, which *Job* maketh of *Adam* and his Transgression: In the thirty first Chapter having in many Instances, and in the most Solemn manner obtested his Innocence, he professeth also his readiness, whenever he had sinned, to repent, and confess and acknowledge his Offences. (a) *If I have covered my Transgression, as Adam, by hiding Iniquity in my Bosom,* as our first Parents did, when (b) *Adam* and his Wife hid themselves from the Presence of the LORD among the Trees of the Garden: I do not produce this Passage upon any Surmise, that *Job* was acquainted with the Writings of *Moses*, but rather as an Argument, that he derived his Knowledge from the same Common Fountain, from *Noah*, and *Shem* and *Eber*. [It appears from hence that *Job* was acquainted with the History and Circumstances of the Fall, and knew as well as *Moses*, that *Adam* hid himself from the Presence of the LORD: That He concealed his Transgression, and did not confess it, till the LORD GOD demanded of him, Hast Thou eaten of the Tree? The Excuse for his Hiding betrayed his Guilt; and he had not been ashamed of his Nakedness, nor afraid of his MAKER, if he had not broken the Commandment.] (a) v. 33. (b) Gen. III, 8.

III. The

III. The third Point, which appeareth to have been known to *Job*, and his Friends is the Redemption of Mankind.

They knew in general, that immediately upon his Transgression Man was redeemed by the Promised Seed to be sent in the Fulness of Time: and that, in the mean while, He and all God's faithful Servants were received to Grace, and Pardon: Their Respite from Death was an Earnest of their Pardon and the Condemnation of the Serpent an Assurance of their Victory and Triumph over him. Some Signification of Mercy was necessary to inspire their Hopes, and raise them from Despair: Nothing less could encourage or incline Men to any Trust and Confidence in God, so as to worship Him, and obey Him; otherwise, like the Devils, they could only have believed and trembled: The Ground of their Comfort was the Promise of a Redeemer. All after-Revelations were only so many Circumstances: This was the Substance; and he that believed in the Seed of the Woman, had as sure a Ground of Consolation, as he, who afterwards believed, that this Redeemer should be of the Seed of *Abraham*, and of the House and Lineage of *David*.

Now this Book of *Job* not being an History, but only an Account of a Conversation between him and his Friends upon the Ways of Providence in God's Dealing with Men, the Persons, who maintain the several parts of the Argument, speak according to the received Doctrine concerning the State of Mankind at that time with Relation both to God and themselves. With re-

gard to Himself Man thro' the Fall is become a frail and a sinful Creature: With respect to God without the Intervention of some Mediator and Atonement can no Man living be justified.

The Friends of *Job* seem to argue only upon God's Dealings with Men in this World alone: *Job* enlargeth the Prospect, and taketh the other World also into the Account. If God did deal with Men in this World exactly according to their Deeds, and measured to them a Proportion of Happiness and Misery answerable to the Degrees of their Obedience and Transgression, then indeed the Argument, which those Friends of His maintain would be right; that in this Life Men are Happy or Miserable, as they are Good or Evil; But *Job* looking beyond this present World findeth an Argument for Submission to God's good Pleasure in the assured Hope, his Soul rested upon, that he should be delivered and justified in the End. He will not insist on his own Righteousness before God, tho' he will justify and maintain himself against the Unrighteous, and uncharitable Judgement of Men; But before God he confesseth himself a Sinner, and throweth himself upon the Mercys of his Redeemer.

Having thus far opened what I take to be the true State and Drift of his Argument with his Friends in his several Justifications, and Defences of Himself, we shall be able the more clearly to apply those several places, which seem to carry any Aspect towards the general Doctrine of Redemption.

Now

Now this general Doctrine is discoverable, and may be traced in these three particulars. First

I. In the Earnestness wherewith this Holy Person justifieth himself before Men, and in the great Humility, wherewith he acknowledgeth himself a Sinner before GOD. His Justification of himself against his Uncharitable Friends runs almost thro' all his Answers to them: His Humility and Submission, with which he confesseth himself a Sinner towards GOD shine forth in many Beautiful Passages, more, than I need recite. I shall however offer some few of them without any special reference, or Enumeration of them all.

To this Purpose we may consider those Admirable Words in the seventh Chapter, so very Answerable to those of the Psalmist in the VIII, and CXLIV Psalms, that upon comparing the Places, One would imagine, that Holy *David* had seen them, and borrowed his own Reflections from them. The Words of *Job* are These, (a) *What is Man, that Thou shouldst magnifie him? and that Thou shouldst set thine Heart upon him? -- That Thou shouldst visit him every Morning, and try him every Moment? I have sinned what shall I do unto THEE, O thou Preserver of Men?* In this humble Strain he sets forth the Unworthiness and Vanity of Man: the tender Love, and unmerited Goodness of GOD! In these pathetic and submissive Words doth he confess his Sins, and deprecate GOD's Anger, and seek for Pardon: *I have sinned: What shall I do unto Thee, O*

(a) v. 17, 18, 20.

thou

thou Preserver of Men? or as they may be render'd, *O thou Observer of Men, who knowest all my Thoughts, and spiest out all my Ways?* for so likewise they may be explained from the CXXXIX Psalm.

Thus again in Answer to *Bildad the Shuhite*, who had charged him with standing upon his own Righteousness, he utterly disclaimeth the most distant Thoughts of his own Goodness and Merits, and renounceth every Shadow of Dispute and Contention with his Maker. So we read in the ninth Chapter. (a) *But how can Man be just with GOD? If he will contend with Him, he cannot answer Him one [one Point] in a thousand? How much less shall I answer Him? and choose out my Words to [reason] with Him? Whom, tho' I were Righteous, [yet] would I not answer, but I would make my Supplication to my Judge. If I justify myself, mine own Mouth shall condemn me. [if I say] I am perfect, It shall also prove me Perverse. For He is not a Man as I am, that I should answer Him, [and] we should come together in Judgment. Neither is there any Daysman betwixt us [that] might lay his Hand upon us Both.*

By a *Daysman* is to be understood an Umpire, or a Judge between them. Some indeed expound it of a Mediator; and so the Septuagint translates it, but then *Job* would be thought rather to disclaim, than to profess his Knowledge of a Redeemer; but we may observe, that *Job* is not speaking of a Future Judgment, but of his present Condition: And he hath so firm a Persuasion, so strong a Confidence, that these Affli-

(a) v. 2, 3, 14, 15, 20, 32, 33.

ctions are not sent upon him for his Sins, that he even dareth, were there an Umpire between them, to appeal in this Case to such an Arbitrator: Nay would it please God but to withdraw his Hand, he hath such a Trust in his Mercy, that He would not fear his Judgment.

In the thirteenth Chapter he resumes the Argument, and in Opposition to the hard Censures of his Friends, he declares with respect to the Charges, they bring against him, *(a) Surely I would speak to the Almighty, and I desire to reason with GOD;* But with regard to God he expresseth the greatest Humility, Trust, and Resignation in Terms well befitting the Innocence and Integrity of his Heart. *(b) Tho' He slay me, yet will I trust in Him; but I will maintain mine own Ways before Him. He also [shall be] my Salvation, for an Hypocrite shall not come before Him.* And then for Himself he resolutely declareth. *(c) Behold now I have ordered my Cause, I know that I shall be justified.* Afterwards praying for Deliverance from his present Sufferings he beggeth of God to give him a full and just Sense of his Sins, if thro' any Forgetfulness or Inadvertency any of them should have escaped him. *(d) How many are mine Iniquitys and my Sins? make me to know my Transgression and my Sin. Wherefore bidest Thou thy Face, and holdest me for thine Enemy? For Thou writest bitter things against me, and makest me to possess the Iniquitys of my Youth.* Here again one would imagine, that the Psalmist in some of his Pious Breathings had copied this Great Original. See, how like to such a Pattern, when compared

(a) 3. (b) 15, 16. (c) 18. (d) 23, 24, 26.

are

are those Expressions in the Psalms, as the nineteenth and several more.

II. Secondly the Knowledge *Job* had of the Redemption of Mankind appeareth from the Hope, he expresseth of his Deliverance, and from his fixed Confidence in the Mercy and Favour of God.

And here it is remarkable, that his Hope and Confidence look not for a Temporal Deliverance, and he prayeth not to be restored to his former Prosperity, but his Hope is extended beyond the Limits of this World, and his Confidence is built upon the sure Prospect of Happiness in another. In this World he prayeth for no Deliverance, but by Death, and looketh for no End of his Miserys, but with the End of his Days: In the Other he speaketh of assured Happiness, and considers Death as a Retreat from his Troubles, and a Friendly Inlet into Joy, and Felicity. It is needless to recite his earnest Desires, and repeated Supplications for Death; But it will be of singular Use in this Argument to show, that Death did not terminate his Prospect, nor put an End to his Being: So far from closing, that it opened a new Scene, and enlarged his Views into Eternity: From the Verge of this World he looketh forward into immeasurable Space, and Endless Duration, and then absolveth the Justice and Goodness of God for all his Sufferings on Earth in sure and certain Hope of Eternal Happiness in Heaven. Now, altho' we need only shew with what Confidence and full Assurance he looketh for Deliverance from the Troubles and Miserys of this Life, and for

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that Peace and Happiness, which this World cannot give, yet where his Desire of Death is joyned with Expectation of Happiness, there his Hope appeareth most Strong, and Lively: and his Assurance of Happiness in another World is the more conspicuous from his Despair of it, from his neither desiring, nor expecting it in This.

To pass over the third Chapter, which is quite thro' a Desire of Death, or rather an earnest Wish, that there had been an Anticipation of Life, we may proceed to the sixth Chapter, where we find both joyned together, a Desire of Death and an Assurance of Happiness, (a) *O that I might have my request; and [that] GOD would grant me the Thing, that I long for! Even that it would please GOD to destroy me, that He would let loose his Hand; and cut me off. Then should I yet have Comfort, yea I would harden myself in Sorrow; let Him not spare, for I have not concealed the Words of the Holy One.* This then is the Ground of his Confidence, he had walked in the Ways of the LORD, and had not concealed, had not kept back his Loving Kindness and Truth from the great Congregation.

Again in the tenth Chapter among all the Expressions of Grief and Despondence his Hope breaketh forth, like the Sun from a Cloud, in the Inward Prospect he had, and the Assurance he felt of God's Mercy to him. (b) *Thou hast granted me Life and Favour; and thy Visitation hath preserved my Spirit.* But more fully still in the thirteenth Chapter before cited. *Tho' He slay me,*

(a) 8, 9, 10. (b) 12.

yet will I trust in Him. (a) *He also shall be my Salvation.* In the sixteenth Chapter after he had reproved his Friends for their hard and Uncharitable Judgment of him, and assured them, that he would not deal so cruelly, but would rather comfort them, were they visited with the like Calamity, he still persists in his own Vindication against their Conclusion, that his Miserys were inflicted on him for his Sins, and at the same time expresseth the highest Confidence, the Sublimest Trust and Assurance in the Mercy of GOD. (b) *My Face is foul with Weeping, and on my Eyelids [sits] the Shadow of Death: Not for any Iniquity in my Hands: also my Prayer is pure.* Then he calleth Heaven and Earth to Witnesses, that He is Guiltless of Blood and of every Piacular Crime: (c) *O Earth, Earth, cover not Thou my Blood, and let my Cry have no place: Let not my Cry for Pardon ascend, but let the Cry of Blood, (if I have shed any) ascend to Heaven against me.* But so clear are his Hands from Violence, and Blood, that he maketh this Bold and generous Challenge of his Innocency. (d) *Also now behold, my Witness [is] in Heaven, and my Record [is] on High. My Friends scorn me, [but] mine Eye poureth out [Tears] unto GOD.*

In the next Chapter, when he had terminated all his Prospects with reference to this Life in the Grave, into which he was greatly desirous to descend, he asketh not in the Way of Despair, but of Confidence. (e) *Where is now my Hope? as for my Hope who shall see it?* It is not placed within the Verge of this Life, nor bounded with-

(a) 16. (b) 16, 17. (c) 18. (d) 19. (e) XX, 15.

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in the Limits of this World: His Hope, like the great Object of it, is not seen by the Eyes of Worldly Men, and yet under all his Sufferings, he *endured*, as did *Moses* under the Afflictions of *Egypt*, as (a) *seeing Him that is Invisible*

In the twenty third Chapter distinguishing, (as indeed he doth all along) between the Infliction of Punishment for Sin, and the Tryal of his Faith and Patience, he uttereth this noble Declaration of his full Trust and Confidence in GOD. (b) *He knoweth the Way, that I take [when] He hath tried me, I shall come forth, as Gold. My Foot hath held his Steps, his Way have I kept, and not declined: Neither have I gone back from the Commandment of his Lips, I have esteemed the Words of his Mouth more than my necessary Food. Or, as they may be rendered a little more at large, I have laid up his Word in my Heart, like precious Treasure, I have longed for it more, than for my Portion of Meat to be given me in due Season.*

In the twenty seventh Chapter his Confidence and Resolution upon it appear still more Illustrious. (c) *As GOD liveth, who hath taken away my Judgment, and the Almighty, who hath vexed my Soul: All the while my Breath is in me, and the Spirit of GOD is in my Nostrils: My Lips shall not speak Wickedness, nor my Tongue utter Deceit. GOD forbid, that I should justify you (that I should approve of and assent to your Reasonings) till I die, I will not remove my Integrity from me: My Righteousness I hold fast and will not let it go: My Heart shall not reproach me so long as I live. Upon this Foundation he sheweth, What his own*

(a) Heb, XI, 27. (b) 10, 11, 12. (c) 2, 3, 4, 5, 6.

Hope is, and how surely founded in Opposition to that which hath no Foundation, when he asketh, (a) *What is the Hope of the Hypocrite, tho' he hath gained, when GOD taketh away his Soul?* Here we may interpose our Blessed Saviour's Words both for the Supply, and Application of the Sentence. *What is the Hope of the Hypocrite, tho' he have gained the whole World, when GOD taketh away his Soul?* (b) *O what shall a Man give in Exchange for his Soul?* The Psalmist shall return the Answer in the Words of our old Translation. (c) *It costeth more to redeem a Soul, so that he must let that alone for ever.* For, as we read before, (d) *None of them can redeem his Brother, nor give unto GOD a Ransom for him.*

I will only add one remarkable Passage more very apposite and full upon the Point, from the thirty third Chapter, where *Elihu* magnifieth the great Mercy of God, and displayeth the gracious Manner of his Proceedings with sinful Man, (taken in this short Paraphrase) 'When a Sinner is 'under the Displeasure of the Almighty by reason of his Sins, and is nigh unto Condemnation 'not having a due Sense of his Danger, then (e) if 'there be a Messenger with him, an Interpreter 'one of a Thousand sent by the special Favour of 'GOD to shew unto him the Uprightness, the 'Righteousness and Mercy of his Maker. If then 'the Sinner hearkens, GOD is Gracious unto him, 'and saith, deliver him from going down to the 'Pit: I have found a Ransom: and in Virtue of 'it I will render unto Man his Righteousness:'

(a) 8. (b) Mat. XVI, 26. (c) Ps. XLIX, 8. (d) 7. (e) 23, &c.

'He shall pray unto God, and God will pardon his Sins, and accept of him as Righteous thro' the Expiation and Atonement, which he hath appointed, and Man shall see the Face of God in Jubilee and Joy.' This is *Elibu's* Doctrine concerning the Salvation of Men: He speaketh of the Spiritual as well as Temporal Deliverance, and of the Redemption of the Soul, as well as of the Body.

But however these Passages may be controverted, as speaking rather by Implication, and Consequence, than full and directly upon the Subject, yet in the Words, I have chosen for this Discourse, *Job* is express and *Categorical*, and wisheth, that this his Declaration might be recorded and preserved for ever. *I know that my Redeemer liveth.*

This is the fullest Proof of a *Redemption*: It is connected with the *Judgment* to come, and with the *Resurrection* of the Dead: It reflects and diffuseth Light thro' all the Similar Passages, and fixeth and confirms the Interpretation, we have given. The *Redemption* here asserted is complete and Entire: the *Redemption* both of *Body* and *Soul*: Of the *Soul* from its separate and solitary State: Of the *Body* from the Grave, and of *Both* from Hell.

III. This is the third and clearest Proof of the Knowledge, *Job* and his Friends seem to have had of the *Redemption* of Mankind. As such I shall propose it from this celebrated Passage, which our Church hath selected and transcribed into her *Burial Service*.

So passionately are they introduced by the
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Holy Man, that they raise our Expectation, command our Reverence and engage our Attention.

Oh that my Words were now written! Oh that they were printed in a Book! That they were graven with an Iron Pen and Lead in the Rock for ever! For I know [that] my Redeemer liveth, and [that] He shall stand at the Latter Day upon the Earth, And tho' after my Skin [Worms] destroy this [Body] yet in my Flesh shall I see GOD: Whom I shall see for myself, and mine Eyes shall behold and not another, [tho'] my Reins be consumed within me. Or as in the Vulgate it is better rendered. And this my Hope is laid up in my Bosom.

We see how closely the Doctrine of a *Resurrection* is connected with that of a *Redeemer*. The Covenant of Grace is extended to the whole Man: and the Sentence of Death upon both Body and Soul is revoked: The Redemption promised was in the Seed of the Woman, and it was promised to *Adam* and his Seed, as they were Men: As they were Creatures of such a Constitution, Order, and Distinction in the Scale of Being. The *Redemption* is of the *Body*, but not without the *Spirit*: And the *Salvation* is of the *Soul*, but not without the *Body*. For our *Redeemer* is the (a) *Saviour also of the Body*. The Mercy as well as the Justice of God reacheth to the *whole* Man: Unless the *Body* be restored, the Pardon is not Entire, and without a *Resurrection* the Sentence of Death continueth upon one Constituent part of our Nature: *Man* is not *Man* without his *Body*, and till the *Soul* be reunited

(a) Eph. V, 23.

to it, He is not a Complete Object of God's Judgment either to Bliss or Condemnation. Till this Reunion the *Soul* remaineth in a separate, intermediate, and imperfect State; but This is not its Final and unalterable Condition: That will be fixed in the End and Consummation of all Things, and Men must be *raised from the Dead*, before they can be brought to Judgment.

As to the Words themselves I shall not enter into a Critical Examination of them, since all the Dispute is, whether they are to be understood in a *proper* or a *Figurative* Sense, and then, whether of the particular *Resurrection* of *Job*, or of a *Resurrection* in general.

As to the first the Words are plain, and *Literal*, perhaps none to be found more *literal*, and I may say, more descriptive of a *Resurrection*. And must these plain Words be forced and strained to a *Figurative* Sense, and signifie no more than a *Restoration* to Temporal Felicity? Why so much Form and Circumstance? Why so Solemn and vehement a Desire to have it recorded to all Ages, that he was Sure, he should be *restored* again to a flourishing Condition? In all his other Discourses he seems to lay aside all Hopes of a Recovery, and with the humblest Submission and Resignation to wish for Death, as an End of his Misery, and Deliverance out of all his Troubles: He looketh beyond this transitory World, and placeth all his Confidence and Comfort in God alone. Tho' He slay me, yet will I trust in Him, He also shall be my Salvation. In other Instances a *Figurative* Sense *exalteth*, but in *this* it *depresseth* its Subject: Apply the

the Words *literally* to the *Resurrection*, there is in them a Majestic and grand Simplicity: Apply them *Figuratively* to a *Restitution* of his Fortunes, and there is a *Matter of little Concern* in Comparison, a *private and Personal Matter* expressed with *too great Solemnity and Importance*. But if the *Figurative* Sense were indeed the true Interpretation, I would ask, how came *Job* to speak of his rising from his miserable Estate to Temporal Happiness in the Terms of rising from the Grave, and seeing his *Redeemer* with those very Eyes and in that very Body, after it should be consumed and mingled with the Dust? So that these Words, admitting that he spoke of a *Figurative*, suppose him to have known what was a *proper Resurrection*.

Another Exception is, that these Words, if they are to be understood of a *Resurrection*, are too *particular and Personal* to be brought in Proof of a *general Resurrection*. But we are not to imagine, that What *Job* was so certainly assured of, he looked upon as peculiar and Personal to Himself alone; or that He was so absurd to think, that He alone of all Mankind should rise again from the Dead. The Argument holdeth the other Way: He believed the *general Resurrection*, and therefore is assured of his *own*.

With reference to Both Objections, as well from the *Figurative*, as the *Personal* Limitation, It would be as unreasonable to conclude, that he *alone* should rise, as that his *Body only* should be consumed in the Grave: And for the *Figurative* Sense, surely this Description of the Gradual and Total Dissolution of his Body, and the

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special Restoration of his Flesh, and those very Eyes, he then looked out of, is a strange Way of expressing his Deliverance from his present Calamitys. All those *Sage Expositors* therefore that have endeavoured to bound this Passage within a *Temporal* or a *Personal* Circumscription, have only taken much Pains to show, how *Dextrous*, or how *Awkard* rather, they can be in turning, and straining and torturing the *Letter*, till they have lost the *Spirit*. I will only add, that in the Passage before us are Evidently joyned the *Resurrection* and the *Judgment*, and at the Head of Both standeth our *Redeemer* who also is our *Judge*: The Coming of this *Redeemer*, when at the last day He shall stand upon the Earth is as plainly signified, as that *Job* shall behold Him with his Eyes is *graphically* described.

But Vain and Fruitless are all Attempts to explain away this celebrated Passage, when the Doctrine is undeniably taught in other places, and as the *Scripture* is ever the best *Expositor* of itself, the *Words* of the same Writer upon the same Subject are ever the best *Interpreter* of their *Author's* Meaning.

To confirm therefore the Passage, we have produced as most expressive of a Resurrection, and further to evince, that the *special* Assurance, *Job* expresseth of his *own* is founded on the general Doctrine of the *Resurrection* of all Men, we may produce the *fourteenth* Chapter where *Job* sets forth in a most beautiful and affecting Manner the Miserys of Life, and the Certainty of Death: The State of Man during the Continuance of his *Body* in the Grave, and the *Resur-*
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rection and Restoration of his Body to his Soul again.

In the Beginning he expresseth the Shortness and Misery of Human Life, and afterwards sheweth, that Man considered with respect to this Life alone is in a worse Condition, than the Trees of the Forest, or the Field. (a) *For there is Hope of a Tree, if it be cut down, that it will sprout again, and that the tender Branch thereof will not cease, Though the Root thereof wax old in the Earth, and the Stock thereof die in the Ground, [yet] thro' the Sent of Water it will bud, and bring forth Boughs, like a Plant. But Man dieth and wasteth away, yea Man giveth up the Ghost, and where is He?* He is secluded from this World for ever: In this regard his Lot is harder, than That of a Tree, that is cut down, and of a Stock, that remaineth in the Ground; But if there be *Hope* of Man, when he dieth, that like a *Plant* or a *Tree* he might *revive*, and *grow* again, then indeed, especialy if his Lot were miserable, or like to be so, he might look upon *Death* as a *Friend* to deliver him, and think it a peculiar *Happinesse to be taken away from the Evil to come.* For he considers, that altho' with respect to this World *Death* putteth an *End* to his *Life*, It doth not put a *Period* to his *Being*, but transmits him over to another Life, unto which, after his appointed time in the *intermediate* State, he shall be raised. Then he proposeth the Doctrine of the *Resurrection* and begins it with the Beautiful Comparison of the *Death* of Man to the *drying up of a Flood or a Fountain.* (b) *As the Waters*

(a) 7, 8, &c. (b) 11, 12.

fail

fail from the Sea, and the Flood decayeth and dryeth up: So Man, (his radical Moisture failing) lieth down, and riseth not, till the Heavens be no more: till then, they shall not wake nor be raised out of their Sleep; But when the Heavens shall pass away, they shall awake, and be raised at the End of the World: The next Verse is indeed peculiar and Personal, but equally suited to every Pious Person in the like Circumstances with Himself: It is a most fervent Prayer, that GOD would remember him, and be gracious unto him. (a) *O that Thou wouldst hide me in the Grave, that Thou wouldst keep me secret, until thy Wrath be past: that Thou wouldst appoint me a set time and remember me.* His Request is, that GOD would preserve him in the Grave, and keep him secret, as it were, till his *Wrath be over past*, and then, that in his *appointed time* he would remember him. In the next Verse having by Way of Question strongly expressed his Assurance, that *tho' a Man be Dead, yet shall he live*, encouraged by this blessed Hope he addeth, (b) *All the Days of my appointed time will I wait, till my Change come:* that is either according to some till the *time of Death*, or rather carrying his Assurance further, till the *time of Death be past*, and his *Vile Body shall be changed into a glorious Body.* (c) *Then, saith he, Thou shalt call, and I will answer Thee: Thou wilt have a Desire to the Work of thine Hands, even to raise it, and restore it from the Dust.*

This is *Job's Faith* with respect to the *Resurrection* in general, and his *own* in particular: and

(a) 13. (b) 14. (c) 15.

the *same* with *his* was the *Hope* and *Assurance* of all the faithful Servants of God:

And with regard to the Condition of the *Wicked* in that Day, He is very positive and express: He delivereth it as a Doctrine *well known*, and generally *received*, that they shall be condemned for ever. In the *twenty first* Chapter after having enlarged upon the Temporal Prosperity of the Wicked, he proceeds to declare the Miserable End of these Men: *Death* they cannot escape in this World, and *Judgment* awaits them in the Other. Even here after a long Course of Worldly Delights and Enjoyments, sometimes they are cast violently down, and as *David* afterwards expressed it, (a) *O, how suddenly do they consume and perish, and come to a fearful End!* But However they may escape in this World, however they may prolong their Days, and go down at last to the *Grave* in Peace, yet they cannot escape the righteous *Judgment* of God. (b) *Have ye not asked them, that go by the Way, and do ye not know their Tokens?* that is know ye not by these *Monuments* of their Opulence and Prosperity in this World, that *Vengeance* is their Portion in another? that (c) *the Wicked is reserved to the Day of Destruction?* They shall be brought forth to the *Day of Wrath*. In the next Verse He asketh, (d) *Who shall declare his Way to his Face, and who shall repay him [what] he hath done?* These Questions carry their own Answers with them: The mighty Man was too Big for the Reproof of the Laws, or of his Neighbours: It is God alone, who shall re

(a) Ps. LXXIII, 19. (b) Job XXI, 29. (c) 30. (d) 31.

prove him, who shall set before Him the things, that he hath done, and shall repay him to his Face. The *Wicked* therefore shall be brought from the Prison of the Grave to Judgment, and receive their Sentence at the great Tribunal: He asserts this Doctrine, we may observe, more strongly by *Interrogations*, and more strongly still by appealing to all that pass by the Way. Every one is able to answer this Question, whether the *Wicked* do not often prosper, and go down to the Grave in Peace? Their proud and Sumptuous Monuments declare it. Their magnificent Sepulchers are undeniable Proofs, and manifest Tokens, that they received their Good things in this Life, and at the same time afford ample Documents, That Evil things are their Portion in the Next. In the mean time they are brought to the Grave, and (a) remain in the Dust as many before them have been, and innumerable after them shall be.

Before I take leave of this Admirable Book, I would both by Way of *Apology* for his *Passion*, and for an *Illustration* of his *Argument* desire, that thro'out all these *Discourses*, in which *Job* maintaineth Himself against the *Errors* and *Uncharitableness* of his *Friends*, it may always be remembered, That He is a *Man*, a *Just* and an *Holy*, and at this time a *most miserable Man*. This ought therefore all Ways to be taken into the Account, that we are *Men*, Creatures composed of various *Passions*, and nearly affected by our several *Sensations*: Hence it is, that *Job* complains so bitterly of his *Miserys*, and under the

Pressure of his Pain calleth out for Death, and even expostulateth with his Maker. But then on the other hand as *Man* is composed of an Immortal *Spirit*, as well as of a frail and perishable *Body* he exerteth his Mind, and *riseth under all the Weight of his Calamity*: He looketh beyond this Vale of Misery and State of Mortality first to the Rest and Quietness, he promiseth himself in the Grave, and then thro' all the *Regions*, and *Duration of Death* he looketh forwards still to that *everlasting Life and Happiness*, which he is *assured of in Heaven*.

As his Views therefore are extended far beyond the Limits of this World, as in this World He was, with respect to the Pains and Sufferings, he endured, of *all Men the most miserable*, It is no Wonder, he wisheth so eargerly for *Death* and desireth so earnestly to be *dissolved*, when he was so firmly assured, that *Death* would deliver him over from a *State of Misery*, and *Mortality* into a *State of Immortal Happiness and Glory*.

This then is the *Blessed Hope*, that sustained him: His inward Comfort, and Support under all his Sufferings. (a) *Tho' his Skin be black upon him, and his Bones are burnt with Heat; tho' after his Skin Worms shall have destroyed his Body, and his Reins shall be consumed within him, yet, as the Words are more truly rendred, yet saith he, This my Hope is laid up in my Bosom. This his Hope, like his Integrity he holdeth fast, and will not let it go. Like a precious Treasure he layeth it up in his Heart, and cherisheth it in his Bosom.*

(a) XXX, 30.

This

This also is the same glorious *Hope*, that is set before us, which we have as an (a) *Anchor of the Soul both Sure and Stedfast*. So that having this strong Consolation with the *Psalmist* we may say, (b) *Our Heart is glad, and our Glory rejoyceth: Our Flesh also shall rest in Hope.*

Blessed therefore be the *GOD and Father of our LORD JESUS CHRIST*, which according to his *Abundant Mercy* hath begotten us again unto a lively *Hope by the Resurrection of JESUS CHRIST from the Dead*, Unto whom, our Blessed Saviour and Redeemer, together with the Father and the Holy Spirit be ascribed, as is most due, *Blessing and Honour, and Glory for Ever. Amen.*

(a) Hebr. VI, 19. (b) Ps. XVI, 9.

F I N I S.

By the same Author.

- I. **R**emarks &c. 1705-6.
- II. **R** Sermon at the Duke of Rutland's Funeral. 1710-11.
- III. Dissertation on the Classics. To Lord Roos now Duke of Rutland. 4. Ed.
- IV. Resurrection of the same Body, &c. A Sermon preached before the University of Oxford, on Easter Monday, 1725. 3. Ed. 1733.
- V. Defence of the Church of England, against the Emis-
saries of Rome. 1727.
- VI. The Character of a Good Prince. A Sermon preach-
ed before the University of Oxford, June 11. 1730.
Being the Day of his Majesty's Inauguration.
- VII. A Discourse concerning the Universality and Or-
der of the Resurrection: being a Sequel to That,
wherein the Personal Identity is asserted. 1733.
- VIII. The Herodian and the Gaulonite. A Sermon
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4. 3. Ed.
- IX. The Scripture Doctrine of the Resurrection as it
stood before the Law. A Sermon preached before the
University of Oxford, Nov. 24. 1734. 2. Ed. Sold by
Benj. Motte at the Middle Temple Gate, and by the
Booksellers at Oxford.
- X. The Christian Faith, asserted against Deists, Arians,
and Socinians, in Eight Sermons, preached at the
Lady Moyer's Lecture in the Cathedral of St. Paul,
and since greatly enlarged: To which is prefix'd, a
very large Preface, concerning the Light and Law
of Nature, and the Expediency and Necessity of Re-
velation. Oxford: Printed at the Theatre, 1732.
and to be Sold by Mr Richard on Warehouse-keeper
there; and at Mr Westley's Chambers in Elm Court
No. 3. Middle Temple. Price 5s.

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